Parable

Children of the Bridegroom

New Patch

New Wine in Old Skins

The Parables of the Early Ministry of Jesus
dealing with the good News of the K. of G.
The Parable of the Children of the Bridegroom chamber.
Lk 5:33-35
The Parable of the New Patch on the old garment
The Parable of New Wine and old Wineskins
Lk 5:37-39
The Parable of Treasure New & old.
Matt. 13, 51-52

The Conflict of New & Old.

Parables of Jesus
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I. Lk. 5:33-35 The Parable of the Children of the Bridechamber

1. The Mosaic Law demanded only one annual fast associated with the Day of Atonement But pious Jews, trusting to purchase salvation by ceremonies, had added to the number of fasts. whilst they could boast as did the Pharisee, "I fast twice in the week" Jesus & his disciples did not fast that way & they were, therefore, accounted. Jesus answer - The scribes & the Pharisees might fast for their Religion was not joyous, but a weary routine of rules and observances to gain merit, but it was not a song. - they were still under the Law.

The disciples of John the Baptist might fast for their religion was a warning of impending doom, a fleeing from the wrath to come, hence their religion was no song.

But Jesus revealed to his disciples the Presence of God and the nature of God. God was full of compassion & love, and their God of love & mercy drove out

2/ of the heart all fear & filled it with a song of gladness & joy - the song of God's Fatherliness & tenderheartedness.

It was not the world's joy, but a divine joy that came to one thru pain. "Who for the joy that was set before him endured the cross." It was joy like a wedding - the marriage of heaven and earth!

With such joy - how could the disciples of Jesus fast? Soon the "old order" would pass, yielding place to the new.

Of course when Jesus, the bridegroom, would be taken away then for the time being even his disciples would fast - but so long as he was with them there was no need of fasting.

II. Parable of the New Patch on the old Garment.

1. Soon they would also ask Jesus why his disciples ate with unwashen hands + why they disregarded the Sabbath law. Lk 5:36 These were but variants of the deeper question - By what right do you break tradition? Jesus' answer - Nobody sews new cloth on a threadbare garment.

Is this a hint of his personal poverty? Did Jesus have to wear the made-over clothes of his older brothers?

2. Creedal robes & ritual garments become threadbare. The clothes of

3/ international polity & industrial systems
grow shabby & can no longer give
decent covering to the flesh.
He should let them go - God in his
mercy will provide them clothes befitting
the new life.
How could Xty be a patch on an old
Judaism, even the more vital Judaism
of John the Baptist? It was venerable, yes,
but worn out.
Meanwhile new cloth must be
fashioned into a new garment. The
Christ Spirit is new - it cannot be
patched upon the worn-out garments
of old ritual. It cannot be a patch on
an old industrialism - "No longer do
I call you servants, but friends."
It cannot be a patch on national Imperialism
"the gentile rulers love to lord it over their
breeds, but "ye shall not be so."
It cannot be a patch on old life -
old loyalties, old attitudes, old habits
must go - for the new faith the new
life demands new expression.
"Wherefore, if any man is in Christ, he
is a new creature; the old things are
past away; behold they are become new."
2 Cor. 5: 17

VIII The Parable of New Wine and Old Wineskins.

Lk. 5, 37-39

1. This parable but re-expresses the same truth.

Low often Jesus had watched the wineskins hanging in his Galilean home. He had noticed how a wineskin would become hard & crack. Foolish, then to pour new wine into such a skin — when fermentation would begin then the old wineskin would burst. It had to be put into a new skin.

A new tire inflated with an old tube.

The New Gospel of Jesus was like new wine that could not be kept in the old wineskin of Judaism. Later it would stretch the old bottle of slavery and spill over the world the new wine of freedom. Man's ancient concept of womanhood was unable to hold this new ferment & had to be thrown to the debris of broken systems.

the red tide flowing from Calvary is not easily restrained.

Then why try to save old wineskins? In tragic blindness we invest the old wineskins with peculiar sanctity. Religion becomes a creed, or a polity, or a ritual, instead of a spirit. Heresy in doctrine falls under the ban, but heresy in spirit goes unnoticed.

I/ Two kinds of lawlessness – Some lawbreakers break the law in anger or rebellious greed. Other lawbreakers, & breaks the law because of their soul's imperious decree. Take Luther, i.e. "I dare not retract. Here I stand. I can do no other." But we have not as yet learned to distinguish between the two kinds of lawbreakers & we go on hanging Jesus between two thieves.

These bottles of our dogmatism – can they ever hold the wine of the grapes of God? These denominational moulds how hard and inelastic! can they ever stretch enough to permit the redeeming fermentation of the Spirit of Jesus? New modes of ~~action~~ expression, new channels of action – would we ever rebel against them if we really learned the first lesson of psychology?

Fortify as we will our old creeds, or over dried-up formulas, with precedents & stern penalties & acts of legislature, but the Divine ferment will not be held until the wineskin is vast enough & resilient enough to contain it.

Must we conclude, then, that the advent of Jesus was but a sign of revolution? Are the ways of heaven

6 iconoclastic? Is the road of human
advance to be littered with fragments
of shrines long held dear & wantonly
destroyed? No, for Jesus came not to
destroy but to fulfill. Hence Jesus
adds to the parable, "An no man
having drunk old wine desireth new;
for the old is good."

The new spirit must not only make
its own forms, but must live in them
for a time in order to mature & realize
its own nature. The form gives character
to the spirit. Furthermore, an old system
which has won man's support & affection
should be allowed to live out its honorable
day. The old wine-skins too may still be
used to contain wine whose fermentation
is done. Jesus revered the holy men
of old. He thus pays tribute to "honored lovers
of old ways."

Upstart theories & fiery zeal of new
discipleship can taste very harsh & sour &
be raw, almost to the point of sacrilege!
"The old is good", not merely a warning against
reaction, not merely an indulgent con-
cession to the old, but a rare insight &
wisdom.

We cannot escape the old. "To-day"
implies a yesterday. Every time we
date a letter we acknowledge the centuries
which are beating in our blood.

If the very language we use has been hammered, shaped, & polished by successive generations until it rings like steel & shines like a cloth of gold.

The clean slate demanded by the revolutionary has history in its very texture, it cannot be wiped clean. The past never dies, we therefore must learn to accept the unmoved.

But neither can we hope to escape the new. Change is the law of life. Matter is an unending dance of electron energies; our very flesh constantly decays & is constantly being renewed. Old thot-forms must be used as milestones, but not as millstones. Our mental & spiritual constitution impels us onward.

And so we must journey on, but from the old to the new. If the new has no root in the old, it withers; if the old grows no new leaves, it dies. Matt. 13:51-52 "Therefore, every scribe who hath been made a disciple to the kingdom of heaven is like unto a man that is a householder, who bringeth forth out of his treasure things new and old."

8/ Neither those who merely cry "The Old thing"
nor those who solely cry "The New thing"
understand God's wise law of God
change.

Stand-patism helps to nail Jesus to the
cross. The reactionary & the radical must
stand the guilt of retrolution.

How our troubled industry needs
to be directed by a leadership of
wise householders who know how
to appreciate & utilize beneficently
things both old & new!

Alfred Tennyson in "The Passing of Arthur"
"The old order changeth yielding place
to new,
And God fulfils himself in many
ways,
Lest one good custom should corrupt
the world."

"If any man is in Christ, he is a new
creature. Old things are passed away.
Behold they (the old things) are become
new."

Application of the Parable Teaching.

The upsurge of freedom in the hearts of peoples the world over. A new spirit is awakening in humanity. It demands new forms of expression. The old forms will not do- absolute nationalism, selfish commerce and trade, imperialism, superiority of race, none of these can adequately express the new spirit. To hold on to them spells further hatreds and succeeding wars. We must enlarge the forms of economic and political and international living and make them flexible enough to contain the new wine of freedom and justice.

The sense of a universal divine law and order that is now awakening in all parts of the world demands a new expression of moral and spiritual standards of living. Individuals are becoming world-wide-minded. Believers in the Fatherhood of God and the brotherhood of man as Christ taught us, cannot any longer express adequately the universality of God's spirit and the solidarity of mankind in the old forms doctrine and ecclesiasticism which divide us from one another and which separate us from the affairs of this world. We must learn to live by the Spirit instead of by worn-out creeds and ~~meaningless~~ beliefs that are meaningless for the life of the present. This does not mean that we throw the Gospel teaching into the discard, but rather it means that we shall free the Gospel Truth from the accumulated barnacles of the past and give the Truth in Christ Jesus a direct application to the needs of today.